

THE

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## THE TEACHER AND THE MAN.

EVERY profession has its beauties, its elevating and ennobling tendencies, when considered in its æsthetic relations to the practitioner, and to those for whom his labors are performed. Every profession, also, in its practice, has its heavy drudgery, its wearisome toil, its degrading and debasing tendencies; hence, in all of them, each of its members must strive to render himself as perfect as possible, to surmount all these downward impulses, and develop himself to his most complete manhood.

The physician, in the quiet labors of his study, finds food for the most inspiring thoughts. Dealing with Nature he never finds her deceitful or uncommunicative. Tracing causes to their remotest source, he advances through the material world, rich in wonders and in beauties, to the most intimate communion with the Immaterial, the Supernatural, the Supreme Cause and Source of all things. If he is ever desirous of dispensing good, the most abundant means are at hand. He finds in his mind room for heroic conceptions, and in his conduct for heroic action, and by combining the two in the business of life, gives birth to true heroism. The warfare of his life is with the King of Terrors. He stands as the champion of humanity, as its shield, to ward off the too sure darts of Death. He looks upon his patient as suffering under the bonds of the most unrelenting task-master, and upon himself as loosing those bonds, as giving liberty, even life itself, to the most helpless of sufferers. But in the administration of this beneficence, through what dangers of pestilence, and through what horrid scenes does he pass! How sorely is he vexed by perverse and reasonless superstition, by dogmatic whims, and absurd empiricism!

The world around him gives no aid or sympathy. He must pursue his course single-handed, relying upon his own skill, and regardless of all save the welfare of his patient. His profession wears him down to life's toil, and amid much that enriches his mind there is much that disgusts him.

The case is much the same with the lawyer. As counsellor, he safely guides his client through doubts and perils, and protects his property. He examines and defines the relations of man to man, and is thus led to study the organization of social life and the constitution of the State; fitting himself for the legislator and governor. As advocate, he stands in his noblest position. He claims for his client the equitable administration of the laws of his country; he does more, he pursues his reasoning, and demands retribution; he restores to innocence, tarnished by calumny, its native purity. He fights for equity, justice, truth; and as there is a unity in all truth, so when he battles for truth as defined by human minds, he also becomes the ally of its kindred, heavenly truth. His is no ideal tournament. He actually closes in with his foe, while about him are gathered the witnesses of his combat. Before him sits the judge, stern and unyielding, ready to award the decision according to the very letter of the law. On the one hand, are the jury, touched with sympathy for the accused, and deciding his fate in their own minds. Around and near him, are his compeers, and the friends of the contending parties. Confronting him is his antagonist. Beside him, his client, adding, by his presence, new strength to his cause. Here, then, is a real contest. He measures weapons with no imaginary foe. From such circumstances as these, does the lawyer draw inspiration to elevate him to the orator.

The studies of the lawyer add much to his mental growth. It is not so much his aim to conquer his enemy, and hold him in subjection by force, as to win him over to his side, by the fairness and justice of his cause — to convert him a sincere ally. Hence, the need of using his weapons with care and delicacy. They must not be, in the least, lacking in weight, strength, or keenness. They must be so nicely polished, and so smoothly sharp, that though the antagonist neither feels the blow, nor is lacerated by the harshness of the weapon, yet he is not the less deeply wounded, or less effectually disabled. In order to dress his thoughts most becomingly, and use his weapons most adroitly, he is led into the alluring fields of literature, where he can revel in delights.

But to turn from this view of the profession to the opposite. The appearance of an advocate at the Bar, presupposes a hostility; a state of feeling any thing but conducive to the development of his better nature. Once having attempted to win his

cause, every passion within him is aroused to secure the victory. Hate, envy, back-biting, chicanery, pride, dogmatism, sophistry, all these find at the bar a home, too often a welcome one. Often, too, the warfare is not open and manly, which at best is injurious; but low cunning, mean duplicity, timeserving flattery, all the vilest tricks of which humanity is capable, are pitted against each other. In such cases, pity and contempt join in our decision against the combatants. This is the most serious and hateful attitude of the profession, and it requires no little self-control, no moderate ability, to surmount its debasement; but if overcome, how preëminently noble is the victor. He has walked in the furnace of fire and come forth unharmed.

The dignity and even the sublimity of the position of the theologian must, at times, have attracted the attention of all. The slave of no hierarchy, the tool of no superior power, he stands forth as one of the freemen of God, pointing to God's word and works as the exponents of God's power and the infinite perfection of all His attributes. As the willing subject of a glorious theocracy, he holds direct communion with the Godhead, and draws from thence those spiritual influences which support and purify him. His continual study of things sacred, distils upon his own character its sanctifying power. He stands as an index pointing heavenward, directing and counselling his fellow men as to the worship of the Deity. He even goes beyond this and reasons upon this worship; thus becoming not merely one who complies with the form of worship, but one who enters into its real meaning, into the *substantial* import of the work, a true philosopher.

His knowledge should comprehend, not the relations of the individual to his God merely, but of all God's creatures in their mutual intercourse, of man to his fellow, to the State, to the world, to nature, animate and inanimate, and of nature's mysterious yet harmonious workings. He is to justify the ways of God to man, unfolding all,—the minutest laws of the universe. How delightful this study! How rich its rewards! How purifying its tendencies! It expands and elevates the man. But amid all this how is he sustained? Glowing with the fresh enthusiasm which he gathers from his study, he turns to a world indifferent and dead to all his teachings. He strives to convince them of his truth and sincerity—to awaken them to a sense of the magnitude of their interests at stake, and of the beauty, glory and majesty of his Master's cause; yet all is vain, and with palsied arm and sickened heart, he is compelled to return to himself again. The result of his studying the relations of the creature to the Creator unfolds to him the baseness of the one, and the ineffable perfections of the other; shows him by contrast a disgusting picture. With ideals of

humanity strongly impressed upon his mind, he is compelled to mingle with the most imperfect of his race. The strife, the turmoil, the passion of life, all weary his patience and undermine his faith.

Having thus hastily glanced at the most prominent of the professions, and seen some of the difficulties which the members of each must overcome in order to maintain their true manliness, let us turn to this *new* profession of teaching. We say *new*, because it has not until recently been considered worthy of this rank. And it would not now retain this position, even in this country, were it not that every thinking man assigns to it this dignity in consideration of its relation to our civil and social organization. The teacher's position in relation to society, has very much changed with the development of our institutions, and, with this change, the necessity of having men, complete men, in our public schools, has become evident. Again, the causes of the low rank of instructors in past times may be partially explained when we examine the history of our social development.

Our ancestors, driven from their native home, sought a dwelling upon our shores, then most desolate. Their colony, from its very situation, partook somewhat of the nature of communism. They were obliged, as a matter of self-defence, to cede to others the same privileges which they claimed for themselves. Hence sprang forth their civil equality. But their social equality was subject to other laws, far different, and more latent, and consequently more difficult of modification. The customs of society and the laws of social intercourse, were prescribed, not by written tablets, but as a kind of common law, by that portion of community whose province it is to enact the laws of etiquette and of household management. This gives the key to the true idea of the condition of the teacher. When the mother sought to instruct her children, she must devise the means therefor. In case she had a competency, she knew no better way than to follow the customs of her ancestors. These customs, although it may seem strange, held sway, and even now do hold sway among certain portions of the citizens. The sundering of the bonds of custom is not the work of a day nor of a generation. It is impossible in any thing to upset the whole order of things and reconstruct it upon a rational basis. It is to be done only by time and the emergencies of the occasion. Hence, the clinging to ancient and antiquated styles, which can only be uprooted by the force of considerate reason.

Returning, then, to the ideas of English education, which the mother brought from her native land, she sought for some pedagogue to instil instruction into her children. This might have been done by a single mother, or by several. If the latter, then



we should have a kind of common school. If we understand the position of the English school-master, or the Dominie, we can easily conceive of the degrading position of our predecessors in instruction. Dominie Sampson is a character but little overwrought. The rank of the tutor was akin to that of the clergy, as portrayed by Macaulay, only, inferior. This rank was held by instructors, partly, on account of their own incapacity to rank higher, being mere book-worms and students, without possessing those manly accomplishments which are the property of every true scholar; and, also, because every pretender to learning was slighted, even ridiculed, by the business community of the time. The position of the tutor in English families, was but very little superior to that of a male nurse, to take care of the larger babies; and that of the governess was but little different. From such a social condition, has the teacher risen to his present rank.

The term "*the teacher*," is used because it includes all instructors in public and private institutions, and because the instructors in them do not blush to fraternize. The primary school teacher, the school-master, the preceptor, the professor, all meet upon a common platform. They are all engaged in developing the human mind. They have all of them many things in the performance of their duties which are similar. They form but one chain, which is bound about the public by its own accord, even by its own act, to elevate itself and secure its own best progress; and no link of it can be severed without disrupting the whole. Upon this common ground, then, we may discuss the nature of the teacher's profession, pointing out its injurious effects and its elevating power, making at the same time the proper allowances for the various grades of teachers. But more particularly will the discussion be directed to the situation of those in our common public schools.

It is the desire of every thoughtful man, when considering his own nature and future life, to devise the means of producing the most perfect and harmonious development of all his faculties. In the several professions, we find that the facilities for doing this are various. How is this with the instructor? How can he best secure the highest results, and the most complete manliness in himself? How shall he most effectually surmount the wear of his profession?

When we speak of the teacher, we presuppose some one to be taught, who is inferior in learning. The instructor of such an one must dwell upon the rudiments of the science taught. If the languages are studied, the instructor, of whatever rank, is obliged carefully to unfold the primary formulæ of the language taught. It may be that this training will be an advantage to the teacher, in the way of *fixing* in his memory those rules and laws of language, which are of the utmost importance to any one who wish-

es to become a perfect scholar. It may lay a sure and broad foundation for success in his own studies. But this will be the case only for a short time. Let the instructor dwell upon the rudiments of any subject of study, for successive years, and it will become a dull routine. He will revolve in his own peculiar orbit, with no variation. Moreover, when engaged in teaching such scholars, the attention of the instructor is constantly directed to minute points of criticism. This is not objectionable, so far as it goes. Any and every kind of criticism should be understood by the complete scholar. But, because the pupils are incompetent to grapple with the higher and broader principles of the subject, the teacher is constrained continually to keep himself busy with the most elementary and technical criticisms. The evils of this upon the mind can scarce escape the notice of any. Its bad effects can be seen by examining the writings of those engaged in instruction, who have attempted the higher walks of critical analysis and metaphysical disquisition. In many instances, though not in all, there is a want of breadth and power of comprehension. Such writers stand "shivering on the brink," not daring to plunge in and stem the tide. They either lack courage to grapple with the stronger points of their subject, or they lack power of vision to view it as a whole and in its parts at the same time. Thus does the business of instruction narrow down the mind to technicalities, and take from the reach of the intellect; because it must be preoccupied with the details of elementary instruction. This can be overcome by proper study, and we occasionally find one who has broken away from its influence, and then we admire the manhood of the teacher. He shows how to combine critical scholarship with true manliness.

The position of the teacher in relation to his pupils as their controller, as possessing over them not only superior mental power, but also the right to compel obedience, by the exercise of force even, is to be guarded against. The consciousness of this superiority is apt to produce arrogance. The constant habit of dictation—the compelling an audience in all cases, will, to a certain degree, extend to his intercourse with the world around him, and when he mingles with his fellow-men, his bearing indicates his profession. He must recollect in all cases that he is, daily and hourly, to exhibit to his pupils the marks of a gentleman. When he finds

"his thoughts take wildest flight,  
Even at the moment when they should array  
Themselves in pensive order,"

when his errant eye withdraws his mind, fixed upon the subject which he is teaching, from this to some unruly pupil, and, in his vexation at the misdemeanor, his anger is roused, he must then control himself—he must then turn his eye inward upon

his own disposition and his own feelings. He must also continually have in his mind the influence of his own conduct and character upon those under him; bearing within himself a double mirror which shall clearly reflect to his own mind his inmost soul and his outward acts. He must thus, each day, mount above the noted faults of yesterday. He must make the noblest of all victories daily — that of self-conquest. Thus shall he become "e'en as just a man as" can be evolved from the elements of his own character.

The pupils in every school are the witnesses, the jury and the judges. They are witnesses to the instructors and the community of the efficiency and perfection of the instruction. Their condition testifies to all, the character of the instructor. They are the jury, as they are the ones before whom stand all the acts of the instructor as witnesses of his spirit and of his justice. They unconsciously hold him guilty or not guilty as this testimony may impress them. They are judges, inasmuch as they, by their native consciousness of right, decide upon all the regulations and laws of the schools. Thus hedged about by this peculiar combination of characters in each individual pupil, the task of the teacher becomes one of no ordinary complexity. Nor is this all. Should this little court become dissatisfied, they then immediately take an appeal to the people, — as it were by instinct thinking, "*Vox populi, vox dei.*" They present their own judgment to this superior tribunal, as the true and just award of a proper tribunal, and it is too often received as such. How much more complicated and vexatious does his situation now become!

Where shall he turn for justice? Does he look to the parents of his pupils? But they are parents, and listen to the voice of the child. Can he expect any favor or sympathy from without? He can outride the storm in one of two ways. By doing what too many are disposed to do — by seeking for popularity by undue means. The school-room, where such are to perform their best acts and render their noblest services, is neglected for the purpose of producing an out-of-door feeling in their own favor. They manipulate the community, hoping, thereby, to bring the public into a proper mesmeric connection with themselves. They make friends with the mammon of unrighteousness — they are all things to all men. Their diffusiveness, their platitude, is immense. They are called good fellows, and first-rate teachers, because the public take their testimony therefor. Too many, by far too many, are thus riding upon the whirlwind of popular applause, and blowing their own trumpet to direct the storm. Let such beware lest some adverse current carry them — they know not whither. Such degrade the instructor into the intriguer, — the man into the demagogue. They had better far

look elsewhere for employ. They ruin their pupils for their own glory.

Another way of surmounting these obstacles is by doing so much in the school as to ride supreme over all difficulties. Should a teacher do his duty at all times there is very little danger of any difficulty. But should any trouble arise, he must put forth the more exertion to divert the attention of the pupils into the proper course. He must do so much to interest and elevate his pupils that there will be no opportunity, from without, for calumny to find a foothold. It is never necessary for a teacher to take cognizance of any adversities beyond the precincts of his school-room, so far as it concerns his reputation. Reputation! Do instructors labor for reputation? Are they, too, mad enough to seek for glory? They should be too manly to *seek* for it. If they are the men they should be, it cannot avoid coming to them. They are on the wrong track to *seek* for it. They must "learn to labor and to wait." They are by daily toil to mould and carefully elaborate the mental characters of their pupils. This can be done by no sudden, surprising process. It is done only by patient labor. This labor will be blest. They are thus to serve their God, and He will not leave them "naked to their enemies." They will thus surround themselves by an impenetrable shield of truth and equity that will preclude all necessity for labor elsewhere than upon their scholars.

Let us not be understood as discountenancing any proper labor upon a community where one may be employed. Such labors are often beneficial, but they do not pertain to this discussion sufficiently to be introduced here.

The relations of our public instructors to their committees are such as to influence their dispositions somewhat. As a general rule committees intend to perform their labors faithfully. But it must be remembered that they labor gratuitously, and hence may be supposed, in one view at least, to act without motive. Yet they often accept the office without much thought, and retain it without any perceptible care. Their moral obligations to act are unthought of. From such, an instructor can receive no sympathy. Some even sacrifice truth and fairness for the sake of catching popular favor. They even experiment upon the schools as calmly as the chemist upon his drugs. They often judge the teacher, pronouncing sentence upon *ex parte* testimony. Such look upon schoolmasters as hired servants. They counsel not, nor consult with them. Again, there are men among committees whose conscience is their

"supple glove,  
Their upper garment, to put on, or throw off,"

as they may judge best. It is rare to find bad committees. If such exist, it must be looked upon as one of the evils of the sys-



tem, and an unavoidable one. Our system cannot be perfect; perhaps, however, it cannot be better than it is. Any instructor who is manly, will calmly meet all such troubles, recollecting that the decisions of today are not for eternity, — that the “jury time empannels” will adjust all things well. Our minds must never be worn by any external annoyances, otherwise we *unman* ourselves, and unfit ourselves for instructors.

In one other respect, is the condition of the teacher one of deprivation. In the exciting contests about him, there is much to allure him from the field of his labors, and he often burns with desire to combat some of the fantasies and follies of the day. Perhaps he is anxious to enter upon the political arena, perhaps to become a reformer. But all this is beyond his province. When he devoted himself to education, he precluded all prospect of access to such scenes. In his own profession, he must and will find sufficient scope for all his reforming zeal. He is, in fact, one of the most efficient of all reformers. If a real teacher, he implants a seed whose germination and perfection will surely uproot and choke out all fanaticism and folly. He must debar himself from all these questions, and seek only to fasten upon his scholars those impressions which are destined to accomplish his most cherished views.

Hitherto, we have considered the worst aspects of the profession. And we have done so, for the purpose of unfolding the dangers attendant upon the performance of its duties. It has been our intention, as far as possible, to map out the rocks and shoals of this sea upon which we sail. The question comes, how can these be avoided? How can each teacher stand forth a man, — a complete one? May he venture to be a representative of his race? But what is it to be a representative of the race?

Much has been said and written concerning the great knowledge of humanity and of nature which every *composer* must possess. The poet, the painter, the sculptor, the orator, have each argued that the perfection of his own art requires a perfect knowledge of nature, and not merely of external, but also and more especially, of internal nature, and its effect upon the outward and visible form. This knowledge, they say, also, must be joined with the power of reproducing it, in the vivid and stirring imagery of the poet, in the powerful and moving words of the orator, in the delicate, calm, and yet inspiring productions of the painter and sculptor. Hence each arrogates to himself a creative power; and more, — each argues that none can create save such as have within themselves a preëxisting ideal model. But these creations are as varied as the individuals which people our world. Each claims, therefore, that he must possess within himself all the various attributes of his own creations, — must combine in him-

self a representation of all these,—must be himself a *representative of humanity*,—must have some pretensions to complete manhood.

Doubtless, this is in some degree true. But we are wont to ascribe to such an one the practice of all manly attainments, when he has only the power to illustrate this practice by words, by painting, by sculpture. We misconstrue the maxim, "Knowledge is power," and assign to the word power, not latent potentiality, but actually existing *energy*. One may think or dream of noble deeds, and a perfect life, and may impress upon others the images of his dream, but be entirely impotent to enact these thoughts in his life. Be this as it may, we freely grant that any one of these may be, to a certain extent, a complete man. But if we ascribe this to one who realizes the creations of his own mind in the marble, upon the canvas, and with the pen, what rank shall be given to one who, by his plastic power over the human mind, shall evolve therefrom a character which shall realize his own ideal,—who shall direct even these artists themselves in their onward course? Which is the greater artist,—which the nobler creator? Shall we call Homer and Virgil, Dante and Chaucer, Shakspeare and Milton, Cicero and Demosthenes, Raphael, Michael Angelo and Titian, shall we call these creators? And shall we not give to Plato and Socrates a higher rank? Shall we seek out a nation's character from the schools and styles of its art, and shall we not look to the groves of the Academy and the walks of the Lyceum for a more powerful influence? Socrates, and Plato, and Aristotle, were instructors. With them we claim not equality, but kindred.

The teacher, by his plastic power upon the minds of his pupils, moulds them into enduring forms. His touch can never be erased. He gives them an impetus which never dies. When will the truths which Socrates impressed upon Plato perish? When will Aristotle cease to instruct mankind? Our power is one which is unequalled. It is unequalled by the parent, because the teacher goes where the parent cannot go, and leads the child thither. We have here a reforming power which the greatest reformer may justly envy.

Again, the studies of the teacher are of an elevating character. Whatever troubles may assail him from without, he can always, in his study, converse with man in his best attire. Here he is not harassed by intrigue and deceit, as is the lawyer; nor by superstition and quackery, as is the physician; nor by the terrible baseness of humanity, as is the divine; nor yet by the more near and daily troubles of his own situation, but calmly and serenely may he labor. And his labor, too, is for another purpose than that of either of the other professions. Their private study must, in many cases, perhaps in most, be directed to the mastery of the peculiar outward difficulties which the circumstances of their pro-

fessions compel them to surmount. But the teacher's private study, if affected at all by the peculiarities of his profession, is affected pleasantly. His only aim is to secure in himself such complete power over his subject, as to be able to hold it in the clearest and most pleasing attitudes to those under his charge. His study is constantly peopled by the enquiring gaze of awakened intellect, and his labor is to gratify it.

But we are dwelling too long on this part of our subject. We did not design to say much upon the beatitudes of our profession; we leave this to more poetic and creative minds. We intended only to show the necessity of true manliness. This we have partly done; space and ability forbid more. We would say one word more; and this is, as to that much abused class, old school-masters. Almost all young persons shrink from the idea of an old school-master, when they are thinking of making a profession of teaching. The fashionless unmentionables, the superabundant coat, the scattered locks, the vacant eye, the uncertain step, in fact, the beau ideal Dominic arises before the mind. But of all this there is no necessity. "A man's a man for a' that and a' that." A teacher who has been what he should be, will never come to this. But admit that he will, and what then? Compare this with the inane life of corpulent, gouty wealth, with the nervous, excitable old age of the advocate and intriguing counsellor, with the restless and unsettled maturity of the physician! Which can look back upon the most productive and useful life? Which has best improved the talent committed to his trust? The teacher's life has been one of cares and vexations, but, at the same time, one of noble acts. It is a drama of devoted *self-sacrificing* labor. He *has* acted well *his* part, and "*there* all the honor lies." He has not, like the sword in its scabbard, rusted out, but has done good service in life's warfare; has stood as a battlement against sin, and folly, and fanaticism, and has *finished* his work. If he summons before him the days of the past, what satisfactory assemblages of good deeds crowd around him. If he looks to the future, he does so with calm assurance, he knows that there are those awaiting him who will welcome him home. He has no dread of the present. None of the living can justly accuse him, for he has had malice against none. Multitudes do call him *blessed*. Thus will it be at the worst. Much more delightful will it be if he has perfected his own manliness, if he has developed his own mind. What field of enquiry will be to him strange and uninteresting? He has been obliged, by his position, to study all sciences, and to search out the hidden beauties of language. His, then, is no barren maturity. Then can he wrap "the drapery of his couch about him" and lie "down to pleasant dreams."

*History of the Siege of Boston, and of the Battles of Lexington, Concord, and Bunker Hill.* By RICHARD FROTHINGHAM, JR. Little & Brown, Publishers.

We wish to call the attention of teachers and others, interested in the selection of school libraries, to this volume, which, as suggested in the Boston Atlas, we think should be in every school library in the State. Though somewhat familiar, as we had supposed, with the principal incidents which form the subject of this history, we have read it with uncommon interest, and have derived from it, we think, more accurate, — certainly more distinct, and better defined ideas of the condition of the country, and of the important events in that interesting period of our history, than we ever before possessed. The careful research and fidelity of the historian are apparent in every page; and while his sympathy with the patriot cause betrays him into no indiscriminate eulogy of those who defended the colonies against their oppressors, neither does he manifest any personal antipathies against the mere agents of oppression, which might prevent his rendering them full and complete justice.

In fact, Mr. Frothingham has evidently aimed at a simple, and well-digested statement of the facts which he has been able, by the most indefatigable research, to glean, and "has bid them speak for him." And well have they done his bidding, if we may judge from the distinctness and completeness of the pictures which they present to the mind's eye, since it is scarcely possible that any collection of facts, materially faulty or defective, should convey so vivid and perfect an image of the whole. We again commend the work to all, and especially to those who would place within the reach of every child in the Commonwealth, a full and accurate statement of the sufferings and heroism of our ancestors in the cause of freedom, of which our own honored state was the fitting theatre. T.

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IMPORTANCE OF MORAL EDUCATION. — Under whose care soever a child is put, to be taught during the tender and flexible years of his life, this is certain: it should be one who thinks latin and languages the least part of education; one who, knowing how much virtue and a well-tempered soul is to be preferred to any sort of learning or language, makes it his chief business to form the mind of his scholars, and give that a right disposition; which, if once got, though all the rest should be neglected, would, in due time, produce all the rest; and which, if it be not got, and settled so as to keep out ill and vicious habits, languages and sciences and all the other accomplishments of education, will be to no purpose but to make the worse or more dangerous man. LOCKE.



## THE PROFESSION OF TEACHING.

MUCH has been said and written, of late, upon the importance of the teacher's vocation : and claims have been preferred, in some quarters, to a higher social rank in the community, based upon the usefulness, and dignity of the profession. We regard this uneasiness and dissatisfaction of teachers, as one of the most favorable omens of the times ; though we think the means employed for the elevation of the profession by some, not entirely adapted to accomplish the desired end. Mere declamation, and the passage of resolutions at " teachers' associations," though they may aid in healing our wounded pride, and increasing our mutual admiration, will hardly be received as authority out of the profession, or establish the claims set up to personal and social consideration.

We are not aware that any of the professions, now basking in the sunshine of aristocratic favor, has been elevated to its social standing in this manner ; and certainly there is nothing which places an individual in a more awkward position, or so surely depresses him in public estimation, as the manifestation of any disappointment that his talents, or labors, are not duly appreciated ; and that he is not of greater consideration in the community. We feel an instinctive contempt for one who is not satisfied with the estimation in which he is held, and cannot wait till his *works demand* that consideration which his ambition craves. But, if this want of appreciation arises from the ignorance of the community upon the subject of education, there is, then, less excuse still for the manifestation of any impatience. He who is not possessed of sufficient nerve, or heroism, to live and act independently, sustained by a consciousness so ennobling as this, had better never venture into the chilling twilight of the future, but should confine his labors to the noonday blaze of popular favor. If, however, the depression of the teacher's calling is not wholly owing to this, but is, in part at least, to be attributed to the want of suitable mental and moral preparation to perform the duties incident to the office, then the more we prate of the importance and dignity of the profession, the more glaring will be the contrast between the *profession* and the *professors* of teaching. Viewed, therefore, in any light, we cannot but think that the sensitiveness manifested upon this point, is ill-timed, and inexpedient. Doubtless there is some reason for the existence of such a feeling among teachers ; but the fact of the low social position of the profession, in the community, is also presumptive evidence of some short-coming on the part of teachers, in which the feeling

originated. Teaching has been, and still is, to some extent, made a stepping stone to some more lucrative, or honorable profession; and while this continues, the social position of teachers must remain below the regular professions, to which it is the ambition of these temporary teachers to attain. It is one of the *steps* by which they have risen to their elevated positions, and, of course, below their present standing. But how can this state of things be remedied? We reply, the remedy is in the hands of those who design to make teaching the profession of their lives. Not by legislation, not by resolutions, (which, by the way, always remind us of the resolution, unanimously adopted by the inmates of an almshouse, "that it is a great thing to have friends,") not by any direct interference with those who enter upon its duties for the purpose alluded to, but by such a thorough preparation for teaching, as to secure a degree of success that never can be attained by one not acquainted with the science. In this way, we may magnify our office, and *make* it honorable. Why does not the young man, desirous of qualifying himself for the profession of teaching, obtain the means of pursuing the regular course, by temporarily practising medicine or law? Evidently, because successful practice in either of these professions, requires, in addition to a general education, a particular course of instruction upon topics peculiar to that profession. It is this, indeed, which constitutes it a distinct profession, and excludes the uninitiated from its honors and emoluments. The question, therefore, of elevating the profession of teaching, or, in fact, its existence, as a distinct profession, must depend upon this: whether success in it requires any thing more than a good general education. The prevailing opinion, until recently, seems to have been, that this was all that could be done to secure success. Not that every well educated person would necessarily be a successful teacher; but that a thorough knowledge of the branches to be taught, and a certain instinctive tact for discipline and instruction, were the sole requisites for success.

If this were so, if there were no *principles* of discipline and instruction founded in laws of universal application, if the mind, in its development, and growth, and reception of truth, were perfectly lawless, as some seem to imagine, it would be in vain to think of elevating the calling of the teacher to the dignity of a distinct profession. We think, however, that the requirements are such, as not only to demand a peculiar professional course, before assuming the discharge of its duties, but such as to call for even a higher order of talent, more acuteness, discrimination and versatility of mind, than is found necessary to secure success in some of the professions whose claims are already allowed. Is it easier to trace mental or moral imbecility, or obliquity to its special cause in the individual, and prescribe for it,

than to find the origin of physical weakness or disease, and apply a fitting remedy? Is the body, in its organization, more complex and subtle than the mind? and are there greater diversities of physical habits and temperaments, than of intellectual and moral? Or is spiritual clairvoyance less rare than physical? Why, then, may not the teacher's profession sustain the same relation to the medical, that the unseen and intangible essence which we call mind, sustains to the corporal system?

The teacher must frame, expound, and execute, the laws of his juvenile commonwealth, not only in such a manner as to command the respect, and secure the coöperation of his subjects, but his power as a legislator is limited by the prevalent popular notions of liberty and children's rights, by the whims and partiality of parents, and a whole host of *constitutions*, whose only point of resemblance is, that they are all very peculiar; while in the administration of justice, there is usually a great amount of special pleading, and he is often inundated with petitions for clemency in discharging the duties of an executive officer. Is there not, in the exercise of these complicated and delicate duties, a call for all the sagacity, the shrewdness, the nice perceptions of character under all its modifications, and the ingenuity in eliciting truth from interested witnesses, required for successful practice in the legal profession?

The clergy are our moral and spiritual teachers and reformers. But does not the *formation* of character require as much judgment, as deep insight, as earnest, patient, and faithful a spirit, as its *reformation*? Is it easier to teach and enforce the necessity of subjecting the passions and propensities to reason and conscience, in youth, — with all its impulsiveness, its impatience of restraint, and ignorance of consequences, before the mental powers are developed, — than in more advanced age, when the current of blood and of animal spirits becomes gradually retarded, when the intellect is more active, and has acquired the powers of generalization, and when, the baseless hopes of youth having been disappointed, our whole experience takes part with our higher nature? To our mind it is plain that the teacher's profession, to say the least, gives as ample scope to the mental and moral faculties, and requires as high an order of talent, as ripe scholarship, as extensive knowledge, as varied experience, and as much earnestness and energy of character, as either of the three professions whose claims are universally acknowledged. Let us not, however, be misunderstood. We are not now speaking of the acquirements of existing teachers, but of the *requirements* of the profession; and we assert again that there is nothing in its nature or duties to prevent its immediately taking rank with the highest; and well qualified and competent teachers only are requisite to secure that rank. We are aware that

this view of the matter does not minister much to our vanity, and may even be considered too humiliating a concession to be made by one whose best years have been spent in teaching. Still, if it be *true*, as we think it is, it may as well be made now as ever; that those who are now entering or may hereafter enter upon its duties, may know what claims the profession has upon them, and the conditions on which they must depend for their position in the community.

The establishment of Normal Schools, as it seems to us, is the most important step, yet taken, towards the end desired, although but a short step. The other professions have their Medical, Law and Theological schools, through which students pass after having completed an academic or collegiate course of general instruction. We must, also, have our professional schools, if we wish to establish our claims to an equality with them. When this is done, — when the principles of instruction, of discipline, and of mental and moral development are so fully taught and illustrated, as to secure a degree of success unattainable without such a preparation, there will be an end of employing those temporary, and too often mercenary, teachers, who sequester the funds appropriated to the education of many, to their own private use, and render therefor no just equivalent. If these terms cannot be met, if a judicious course of professional training and practice, will not give this advantage over the uninitiated, we say again, that teaching cannot, and should not, rank with those professions requiring such preparation.

What would be thought of the man who would undertake the most difficult and delicate surgical operations, with no practical knowledge of the bones, muscles, veins and arteries of the body, — whose untaught knife roams at venture among the complex organs of the human system? Just as absurd, and more dangerous is it, to intrust to the mere novice the duty of lopping off diseased mental or moral habits, and removing the tumors of selfishness and sin from the soul. If every wound inflicted on the tender spirit of childhood, and left to fester and discharge its poisonous matter, undrest by a skillful and tender hand, were as visible as those inflicted on the body, how would parental affection and tenderness, — which relucts at the infliction of physical suffering, and is shocked at the sight of a lacerated skin, — bleed at the mangled and scarred spirits of the objects of their tenderest solicitude? Were parents fully aware of the influence, direct and indirect, exerted by the teacher, and of all the subtle and invisible agencies in the formation of character, would they not be as careful in the selection of those who are to sustain this relation to their children, and as regardless of expense as they are in the employment of a mechanic to build a house, a lawyer to manage a suit, or a physician to min-



ister to a diseased body? But if the community still persist in the niggardly and cruel policy of employing *cheap* teachers, may we not hope that an exhibition of the requirements and responsibilities of the profession, will deter some who are manifestly incompetent, from assuming such high responsibilities, for the paltry sums they receive? Of those who, regardless of qualifications, are not prevented by these considerations, we can easily believe, and charitably admit, that "they know not what they do;" for were they aware of the extent of their influence, they would spurn with contempt the paltry bribe offered for the commission of so great a crime.

T.

### THE VALUE OF HIGH SCHOOLS.

[From the Miscellanies of Prof. C. B. Haddock.]

SOMETHING more than these, therefore, should be acquired, if possible, by our sons and daughters, — an education which shall insure, in all upon whom Providence has bestowed the usual amount of mental capacity, a future, and constantly increasing intellectual activity and culture. For such an education, the period in which we live offers eminent facilities; both in improved methods of teaching, and in our knowledge of the subjects most useful to be taught. A new world of natural science has been opened to the common mind; connecting us more sensibly with every thing around us, and more intimately with every thing above us; unfolding to us new sources of interest in the most indifferent outward objects; and giving to life a new value, by disclosing more fully the wonders of the scene in which we live. These objects of natural knowledge are, it seems to me, the proper introduction of the mind to all desirable mental cultivation; they are the true starting-points in a system of popular education. Natural history, physiology, chemistry, geology, natural philosophy and astronomy, in themselves full of interest, soon open into fields of exciting and charming thought, in history, biography, poetry and art. The habits of mind which they promote, are all useful; and the associations they create, innocent and elevating. It is one of the recommendations of this extended instruction of our common schools, that, in thus generating a taste for study, we are drying up the springs of vice in the public mind, we are concentrating higher objects of attraction around the fireside, and giving to home and to domestic life a more controlling influence, as elements of personal and national character. Nor is it simply for the benefits which these higher schools may be expected to confer on those admitted to them, that I advocate the passage

of this bill. We should not forget that the effect will be, indirectly, to raise the standard of education in all the common schools. It will be an object of ambition to be admitted to a high school; and those educated there beyond the general standard, will, in time, become themselves, sources of education, not as professed teachers only, but as citizens, as men and women, as fathers and mothers. Domestic discipline will become more perfect, as successive generations of those who preside over the charities of domestic life, are themselves better taught. And schools, in their turn, are made very much what home is, where these schools are kept. Unintelligent, ill-regulated families are never blessed with good schools. The scholarship, and propriety, and courtesy of a school are owing, more than is always imagined, to the drilling and prompting behind the scene. A well taught, right minded mother is a public teacher, without wages, a centre of good influences, a radiant point in life. A cultivated man, of reasoned opinions, of sober views, and a considerate benevolence, is a spring of living water; the earth is greener and the air sweeter about him.

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### A CONTRAST.

COLDLY to himself sufficing,  
 Man disdains the gentler arts,  
 Knoweth not the bliss arising  
 From the interchange of hearts.  
 Slowly through his bosom stealing,  
 Flows the gentle current on,  
 Till by ages frost congealing,  
 It is hardened into stone.

Woman, contented in silent repose,  
 Enjoys in its beauty life's flower as it blows,  
 And waters and tends it with innocent heart;  
 Far richer than man with his treasures of art,  
 And wiser by far in her circle confined,  
 Than he with his science and flights of the mind.

In the realm of man's dominion,  
 Terror is the ruling word,  
 And the standard of opinion  
 Is the temper of the sword;  
 Strife exults, and Pity blushing,  
 From the scene despairing flies,  
 Where to battle madly rushing,  
 Brother upon brother dies.

Woman commands with a milder control,  
 She rules by enchantment the realm of the soul;  
 As she glances around in the light of her smile,  
 The war of the passions is hushed for a while;  
 And Discord, content from his fury to cease,  
 Reposes entranced on the pillow of Peace.

*Schiller.*

## RULES FOR THE SCHOOL-ROOM.

1. From your earliest connection with your pupils, inculcate the necessity of instant obedience.

2. Unite firmness with gentleness. Let your pupils always understand that you *mean* exactly what you *say*.

3. Never promise any thing, unless you are quite sure you can give what you promise.

4. Never tell a pupil to do any thing unless you are sure that he knows how it is to be done, or show him how to do it, and then see that he does it.

5. Always punish a pupil for disobeying you wilfully ; but never punish in anger.

6. Never let your pupils perceive that they can vex you or make you lose your self-command.

7. If they give way to petulance and temper, wait till they are calm, and then reason with them on the impropriety of their conduct.

8. Remember that a little present punishment when the occasion arises, is more effectual than the threatening of a greater punishment, should the fault be renewed.

9. Never yield any thing to a pupil because he looks angry, or attempts to move by threats or tears.

10. Never allow them to do at one time what you have forbidden under the like circumstances, at another.

11. Teach them that the only sure and easy way to *appear* good, is to *be* good.

12. Never allow talebearing.

13. If a pupil abuses your confidence, make him, for a time, at least, feel the want of it.

14. Avoid allusions to former faults, when real sorrow has been evinced for having committed them.

15. Remember the importance of instilling good habits while your pupils are young. Especially inculcate the habit of perseverance. — *S. S. Journal*.

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“In order to learn, we must attend ; in order to profit by what we have learnt, we must think, that is, reflect. He only thinks who reflects.”

“A reflecting mind is not a flower that grows wild, or comes up of its own accord.”

“Among the various undertakings of men, can there be mentioned one more important, can there be conceived one more sublime, than an intention to form the human mind anew after the divine image ?” — *Coleridge*.

## THE RIGHTS OF PARENTS AS TO PUBLIC SCHOOLS.

WE OFTEN hear it remarked by public men, and by men, too, who profess to know what the duties of the citizen, and the powers of government, are, that "*we cannot afford the best of schools for the public.*" This poverty-stricken complaint recognizes several wrong principles. Among them are these: *that the public schools are not to be model schools; that the State cannot afford to educate its children; and, that the children of the public have no claim upon the tax-paying portion of community for an education.*

This seems to bring out a principle prominently, that the right of parents to an education for their children, from the common treasury, is a limited one. We propose to examine this.

Some writers say, that the object of a State and of government, is, the security and perpetuity of rights. This is perhaps the only primitive idea in the formation of a State. Some certain rights are mutually conceded, because some certain other rights of superior worth are obtained by association. But civilization has unfolded other benefits arising from a State, as springing from the power gained by association. Hence, we find governments assuming the right of legislation upon subjects not immediately pertaining either to the security, or to the perpetuity of individual rights, but to the progress of the nation. No legislation affects the past; it must be prospective. The present and the future are its only concern. The past may illuminate the present, and guide as to the future; but no past act can be legislated upon.

But how can legislation for the future, concern a State? In two ways; first, in so far as it concerns the transmission of rights unimpaired, to the successors of the State, to whom it is, in some degree, responsible; second, in so far as it concerns the best interests of the future for it to legislate. Legislators are to judge of *any* project, by its prospective bearings, not by the "*cui bono*" of the present only.

The leaders of the prominent political parties always rival each other, in boasting that they are desirous of developing the resources of the country. Each party claims to be the patron of zeal and industry, when applied to the development of those latent resources so abundant in the natural world, and, especially, in the still more productive wealth of intellect. Each party is proud to claim that it is striving for progress, for the prospective interests of community. And it does this wisely; for did it oppose such progress it would ruin its own future, it would strike a blow at all society, and prostrate all energy. We had better by far retire to the most primitive modes of life, had better



become hermits, than surrender our rights to the rule of a majority that would debar all progress.

In a republic, or in a democracy, it is more necessary, than under any other form of the State, to have an intelligent and reasonable community. The moment we extend universal suffrage to an irreligious or ignorant nation, that moment, we let loose upon them, all the machinations of unjustly aspiring ambition, and all the petty tricks of demagogism, to play with perfect license upon them. No community has long existed, or can long exist, without intelligence and virtue. These, then, are indispensable to our national existence. To an intelligent and virtuous majority, we may safely confide our dearest interests.

From these considerations, we perceive the duty of the government to be, so to legislate as to procure the present and future intelligence and good morals of its citizens. Hence, its educational duties. But in its educational acts, how far must it proceed? It must not be content with making the future a mere copy, or reproduction of the present. The State is to seek for the development of its *mental resources* with as much zeal as it does that of its natural, physical resources. Indeed, a complete development of the latter can only exist as a sequence of the former. It would seem, at times, that our legislators were laboring back-handed, when they seek the one and neglect the other. The two are wedded and inseparable. The one cannot be developed without the other.

An elegant living writer\* has spoken so aptly upon this point that we cannot forbear quoting him: "The intellectual and moral progress of society is really the true, the ultimate end of the State. The highest aim of social order is moral greatness. The instincts, even of the brutes, teach them to unite for protection from violence, for the preservation of their physical existence; and social institutions which accomplish no more for man, are scarcely higher in dignity. The first object of government, as of the individual, is to live; self preservation is its first law. But that is not its end. We seek not to live for the sake of living, but for what there is to live for, — the good which life holds out to us. He that sacrifices the ends of life for the sake of living, perverts the order of nature, and gives up all that makes life valuable, in his anxiety to live. And the State is hardly more wise which confines its policy and its enterprise to its own preservation, forgetting, or neglecting, the ulterior end, from which the state itself, as a means, derives its principal importance, the development of the faculties and the perfection of the character of man as man, — as an intellectual, a moral, and religious being, capable of indefinite progress, of boundless attainment, of an

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\* Prof. C. B. Haddock.

intense personal and spiritual life, — a life, in comparison with which the old heroism, the conflicts and victories of mere physical power, and even the plenitude of riches, are trifles, the childish things, which in the manhood of the world are put away."

And again ; " It must be that something more is intended for us, even here, than to be hewers of wood and drawers of water, though it be all for ourselves. The mind that shoots forth, here and there, from all ranks and conditions of life, is but a sign of what, from unpropitious causes, lies unawakened everywhere. Untold treasures of reason and moral power are yet to be opened in the great soul of humanity. And, if our age may be said, in the French phrase, to have ' a mission ' assigned to it, is it not plainly this, to bring out the character and disclose the capacities of the common mind ? Education, education in its broadest sense, the education of the many, is, next to the spiritual salvation of the race, ultimately even as a means of this salvation itself, the work, the appropriate, the primal work of our day."

If, then, this is our " primal work," if it is the duty of the state to do all those acts which shall tend to develop our mental and moral natures, it becomes at the same time the duty of every citizen, of every parent, to use all the means in his power to elicit from the government all such enactments as shall best secure this. Such means of instruction must be demanded from the government by its citizens as will best mature their intellectual and moral powers.

But another point yet remains for consideration. It is already included in our previous conclusions, but deserves a greater prominence. Are our public schools to be model schools ?

Every legislator who is actuated by proper motives, makes it a primary object, to promote and invigorate all movements which are in a proper direction ; he is to restrain only those movements which tend in the wrong direction. He is to insure to all perfect freedom in any upward tendency, and to urge on, even compel all to come forward to the highest standards of rectitude, which the majority may impose. If any one is anxious to procure an education in all respects perfect, it is the duty of the State, to say the least, not to place any bar to his progress ; it is rather under obligations to encourage him by every means in its power. Again, should the State exert its fostering care upon some, to the exclusion of others, or should it suffer a few to enjoy superior advantages or monopolies, without rendering an equivalent therefor, in some other way, our ideas of justice would, at once, compel us to effect some proper adjustment of it.

Hence our government should never allow a certain portion of the community to obtain a superior intellectual training, and suffer all others to get little or none. This would at once create an aristocracy of intellect. But at the same time this would unite with itself

other and more objectionable features. If left thus, those who would excel in education, would be those possessing the means to do it. Those possessing the means, are the wealthy. Thus we should have, at once, in every community, a double aristocracy, (to use this much abused word in its popular sense) combining the conceited pride of wealth, with the arrogance of superior intellect. Thus would our Republic reenact the folly of Rome, in making a division no less marked than that of the Patricians and the Plebeians. It would be divided against itself.

All this can be avoided by making our public schools as perfect as possible. Let them be perfect, and we introduce our children into citizenship upon the same platform. We quote again from the same author upon this subject:

"By means of knowledge thus accumulated and dispensed, it provides for an efficient appeal to the principle of emulation. It goes upon the supposition that an ambition will be awakened, if not to excel, at least to appear respectable. It will go to create a popular standard of education, and thus to elevate the whole State to the positions of the best taught portions of it. The spirit of improvement is diffusive; public sentiment is not easily resisted. One of the worst evils of the present state of our schools is, the fact that parents who can afford it send to private teachers. The consequence is twofold. The school loses the influence of children of the best advantages at home, children of the better educated and wealthier families; and those children themselves grow up with false ideas of merit and respectability. One, well-trained, well-mannered boy is of great use to a school. His spirits, his habits, his mode of thinking and acting, are caught insensibly by others. He is a model, a model to those of his own age.

On the other hand, a public school is of great use to boys, belonging to families, placed, by accidental circumstances, above their neighbors in life. It is hard to keep such boys from being ruined. They grow up to feel that they are privileged, that they belong to a kind of nobility. They get airs and assume consequence, without knowing how little these airs and this consequence become them. It is good for such boys to measure themselves with their equals in age, of a humbler condition in life. It may teach them that intellect, capacity to learn, does not depend on wealth or office. It may give them truer notions of merit, and more respect for real worth."

The question, then, with each citizen, in examining this subject, is not, "What can I afford?" Shall we speak of expense when we consult the interests of our children? What *father* spares money or the labor of his hands, when the life of his child is at stake? And will any citizen think of expense when the moral life of his child is at stake? The question rather is, how much

can be done to make our schools, in which the growth of our children is to be perfected, the most perfect? How can we allure the best talent into their service? In every business which a manufacturer wishes to make prosperous, he finds success crowning his labors in exact proportion to the skill employed; and that the skill is proportionate to the compensation. Shall we find a different principle in our public schools? Where is the man who can stand forth, then, can pretend to be a republican, or worthy of existence in a republic, and who will yet seek, by any means, direct or indirect, to depreciate our education? Who dares to meet this responsibility? The question is not, how much we now pay; it is, "Are our schools perfect? Are they all they can be made? That is the question. Can popular education be rendered more efficient and successful? This is the point of inquiry. It is the highest question of civil government." The rights of parents, then, as to public schools, supported by the common treasury, by taxes justly and equally levied upon *all*, are equivalent to those which the best and most fortunately situated citizens can obtain at their own private expense. Let, then, the citizens demand this boldly and manfully. Let them endure no experiments upon their children. Let them sustain no amateur politicians, who will, by wheedling, seek to defraud them of their rights.

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### ETIQUETTE.

MR. EDITOR;

As I was walking in the street, sometime since, I saw a young lady a little way off approaching me, to whom I had been introduced a few evenings before. At the time of my introduction, I had enjoyed a very pleasant conversation with her, and had discovered several excellent and womanly traits of character. I anticipated with pleasure, therefore, my meeting with her. I was expecting, at least, some token of recognition, and was prepared on my part to indicate the feelings of my own mind in return. Judge of my surprise, upon drawing nearer to her, to notice no signs of acquaintance. There was a timid, half-ashamed look as she passed, which seemed to indicate some error, on the part of one of us. After I passed, I thought that it could hardly be that she intended to pass without recognizing me, and yet there was no recognition. I concluded that she must have determined to drop my acquaintance, and although it caused me some chagrin, I resolved to think no more of it. It happened however some little time after, that I met this young lady in one of my evening calls, and I was quite amazed, when she not only rec-



ognized me, but soon remarked, during my stay, that I had shown her great impoliteness in passing so coldly when I met her the other day.

I was quite abashed, and could hardly reply ; for I had supposed that she was the erring one, and was also conscious of having intended no wrong. Finally, after having recovered myself, I thought the better way of settling the difficulty, was to come to some understanding of our respective ideas as to the point of etiquette herein involved. I asserted, that as the lady was the empress of customs and forms, — as she was to enshroud herself with certain rules and forms of propriety, for her own protection, within which no gentleman could pass, and retain his good name, — as she was to rule in our social life, dictating to man not by word, not by undue assumption of power, nor yet by any prescription of rules, but by the sway which she, as a woman, must exercise upon us, on account of the silent power and the refining influence of her own peculiar mental character, — so was she to exercise her option as to sustaining her acquaintance with any gentleman. I thought that any other position was highly dangerous to her interests. Let it be understood that it is the part of the gentleman to overstep this limit, and where can she find any protection ? What better safeguard can be found ? I attempted to show how this position which she now occupies, was the result of christianity as it has come to us tinged with the romance of chivalry ; that this coloring of her position gave her in our eyes a more elevated and distinct existence. To these suggestions the lady freely gave her assent, but argued that she did not dare to assume these rights. Here again I was troubled. My accuser admitting that she was entitled to all that was asserted, yet making her own timidity an excuse for a loss of her rights, and then charging home upon me the impoliteness of my course which took its direction, entirely, from her action.

On my return home, I thought there must be some remedy for this peccadillo, and I at once turned to you, Mr. Editor. And I would solicit through you, from those, in our commonwealth, who are laboring to rectify society and produce a proper state of manners in our youth, that they will accustom those under their charge, both male and female, to look upon this point of etiquette in this same light. I hope also, that they will accustom themselves to trace out the consequences of it.

It seems to me that such a reflection cannot do any thing less than assign to woman her proper rank in our social organization. We often hear complaints from the other sex that they are not appreciated, — that their civil position is not sufficiently prominent. Some of them would, forsooth, so far “ unsex ” themselves as to rush into the heat and din of political contests, — as to en-

ter our councils of state and strive to improve the race by public labors, as to seek for glory,—and, filled

From the crown to the toe, top-ful  
Of direst cruelty,"

marshall hosts, envenomed by hate, to the battle field.

But is this her place? Can she not in some other way exercise a nobler power? Can she not,—ought she not, to use the influence which her mental nature is destined to exercise upon man, in a more proper and natural way? Her thoughts and feelings will find utterance in the maturity of the child, whose mind and character have been formed and moulded by her care. If a woman is what a woman should be, her aspirations and her longing for perfection cannot fail to move and even control the one to whom she is joined, to action more effective and more powerful than any thing done by her in another way could be. Thus with her "proper motion" would she assume her true position in society and truly elevate it.

Yours,

PRO BONO PUBLICO.

### THE IMPORTANCE OF MATHEMATICAL STUDIES.

After all, I must distinctly caution such of my readers as may commence and terminate their astronomical studies with the present work (though of such,—at least, in the latter predicament,—I trust the number will be few), that its utmost pretension is to place them on the threshold of this particular wing of the temple of science, or rather on an eminence exterior to it, whence they may obtain something like a general notion of its structure; or, at most, to give those who may wish to enter a ground-plan of its accesses, and put them in possession of the pass-word. Admission to its sanctuary, and to the privileges and feelings of a votary, is to be gained only by one means,—sound and sufficient knowledge of mathematics, the grand instrument of all exact inquiry, without which no man can ever make such advances in this or any other of the higher departments of science, as can entitle him to form an independent opinion on any subject of discussion within their range. It is not without an effort that those who possess this knowledge can communicate on such subjects with those who do not, and adapt their language and their illustrations to the necessities of such an intercourse. Propositions which to the one are almost identical, are theorems of import and difficulty to the other; nor is their evidence presented in the same way to the mind of each. In teaching such propositions, under such circum-

stances, the appeal has to be made, not to the pure and abstract reason, but to the sense of analogy,—to practice and experience; principles and modes of action have to be established, not by direct argument from acknowledged axioms, but by continually returning to the sources from which the axioms themselves have been drawn; viz. examples; that is to say, by bringing forward and dwelling on simple and familiar instances in which the same or similar modes of action take place; thus erecting, as it were, in each particular case, a separate induction, and constructing at each step a little body of science to meet its exigencies. The difference is that of pioneering a road through an untraversed country, and advancing at ease along a broad and beaten highway; that is to say, if we are determined to make ourselves distinctly understood, and will appeal to reason at all. As for the method of assertion, or a direct demand on the faith of the student (though in some complex cases indispensable, where illustrative explanation would defeat its own end by becoming tedious and burdensome to both parties), it is one which I shall neither willingly adopt nor would recommend to others. — *Sir J. F. W. Herschel.*

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#### CAUSES OF THE CURVATURE OF THE ISOTHERMAL LINES.

The most important causes that contribute to the curvature of the isothermal lines so much to the north on the western shores of Europe and America, are essentially as follows:

In the northern temperate zone, south-west and north-east winds prevail. The former come from the equatorial districts, and partially bear the heat of the tropics towards colder regions; this warming influence of the south-west winds is, however, most marked in those districts which are the most exposed to south-western currents of air, and thus we see why it is that the western shores of great continents become warmer than the eastern coasts, and that the isothermal lines in Europe, which is actually only a peninsular prolongation of the Asiatic continent, and on the western shores of North America, ascend further to the north than in the interior of Asia, and on the eastern shores of North America.

A second cause, to which Europe owes its relatively warm climate, is this, that in the equatorial region it is bounded towards the south, not by a sea, but by an extensive continent, Africa, whose vast extent of desert and sand renders it extremely hot when exposed to the vertical solar rays. A warm current of

air rises continually from the glowing hot sandy wastes, to descend again in Europe.

Finally, the current known by the name of the *Gulf Stream* contributes considerably to make the European climate milder. The origin of this current is to be sought for in the Gulf of Mexico, where the water is at a temperature of  $31^{\circ}$ . Issuing from the Gulf between Cuba and Florida, the stream at first skirts the American shores, and then, as it comes into higher latitudes, turns with decreasing temperature eastward towards Europe. Although the Gulf Stream does not actually reach the shores of Europe, it nevertheless distributes its heated waters, under the influence of the prevailing south-west winds to the European waters, as is proved by our finding, on the western shores of Ireland and on the coast of Norway, the fruits of trees that grow in the hot zone of America; the west and south winds remain, therefore, long in contact with a sea water, whose temperature between  $45$  and  $50$  degrees of latitude, does not even in January sink below from  $10^{\circ},7$  to  $9^{\circ}$ . Northern Europe is thus separated by the influence of the Gulf Stream from the circle of polar ice by means of a sea free from ice; even at the coldest season of the year the limits of polar ice do not reach the European shores.

Whilst all circumstances thus combine to raise the temperature in Europe, many causes contribute in Northern Asia to lower the isothermal lines very considerably. In the south of Asia, there are no extensive districts of land between the tropics, but merely a few peninsulas comprised within this zone; the sea, however, does not become so much heated as the African deserts, partly because the water absorbs rays of heat to an incomparably smaller extent, and partly also because a great quantity of heat goes off in the latent state, owing to the constant evaporation of water from the surface of the sea. The warm currents of air, which, rising from the basin of the Indian Ocean, would convey the heat of the tropics to the interior and north of Asia, are impeded in their course by the huge mountain ranges in the south of Asia, whilst the land, which gradually flattens towards the north, is left exposed to the north and north-east winds. While Europe does not stretch far northward, Asia penetrates a considerable way into the Arctic Sea, which, deprived of all those heating influences by which the temperature of the European seas is raised, is almost always covered with ice. In every direction, the northern shores of Asia penetrate the wintry limits of the polar ice, the summer boundary of which is only removed for a short time and at a few places from the coast; that this circumstance, however, must considerably lower the temperature, will be easily understood when we consider



how much heat becomes latent by the fusion of such masses of ice.

The considerable depression of the isothermal lines in the interior and upon the eastern shores of North America, depends in part upon the south-west winds, which, not being sea, but land-winds, are therefore unable any longer to diffuse the milder influence they exert upon the western shores. Whilst the European shores are washed by warmer waters, cold sea-currents come from the north and south towards the eastern shores of North America. Such a current, coming from Spitzbergen, passes between Iceland and Greenland, and then combines with the currents that come from Hudson's Bay, and Baffin's Bay, passes down the coast of Labrador, past Newfoundland, and empties itself finally in the Gulf stream at  $44^{\circ}$  N. lat. This arctic current bears the cold of the polar regions, partly by the low temperature of the water but chiefly by floating icebergs, into the southern districts, and thus becomes a main cause of the considerable depression of the isothermal lines on the eastern coasts of America.—*Müller's Physics and Meteorology*.

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### THE FREE SCHOOL LAW OF NEW YORK.

The result of the vote of the people of New York, on the question of adopting a law for the universal establishment of Free Schools, to be supported by a tax upon property, is an instructive comment upon the short-sightedness and timidity of our statesmen, who fear to go ahead of the people, in the advancement of needed and well-understood reforms. What could have possessed the legislature with the apprehension that the people were opposed to free schools? How glorious an opportunity they thus threw away of demonstrating their own capacity to judge of the public mind, its capacities and tendencies, by venturing upon a grand reform on the sole ground of its actual merits. The Superintendent of Common Schools, Hon. Christopher Morgan, Secretary of State, has issued his congratulations to the people, on the triumphant issue of the reference of the act to the people. Its adoption has been carried "by a majority strongly indicative of the popular apprehension of the great interest involved in the issue submitted." Let the politicians learn henceforth that "the popular apprehension of a great interest," is at least as far seeing as their own, and as safely to be trusted for the integrity of its expression. The Superintendent proceeds:

"The whole number of votes cast for the new law is 249,872, and the whole number against it, 91,951, showing a majority of 157,921. The unequivocal sanction thus afforded to the princi-

ple of the universal and free education of the youth of the State, affords additional grounds of reliance on the efficacy of our republican institutions to accomplish the important objects for which they were designed, and demonstrates the entire confidence which may at all times safely be reposed in the intelligence and virtue of an enlightened community."

There is a great want of simplicity, and a cumbersomeness of machinery established by the act, which will require skilful legislation to amend and make practicable. But the principle has been established, once and forever, that in all the common schools of the State of New York, instruction is forever free to every pupil. Who shall estimate the results? Statesmen, ministers, philanthropists, must deepen their calculations, if they would keep pace with the reality.— *The Independent*.

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#### OF THE NUTRITIVE VALUE OF SALT.

The account of the experiments given below may be of some service to those teaching Physiology. It is copied from the Quarterly Review of Practical Medicine and Surgery.

"Monsieur Plouviez recently presented a memoir to the Academy of Medicine, (French) detailing the results of a series of experiments he has been engaged upon, with the view of determining the part that salt plays in alimentation. To insure accuracy, he had to make choice of persons who led regular lives, continued their habitual mode of alimentation, took the salt at a meal it is not usually taken at, viz., in the morning, (with milk) and were weighed before, after, and during the intervals of the experiments. He found more than twenty-five persons who fulfilled these conditions; but he does not detail the experiments made upon these, as the results only differed in some shades from those observed upon himself. Some of the persons experimented upon increased in weight from 1.02 to 5.51 lbs. in thirty days, and that only from the use of from .21 to .35 of an ounce of salt. Others increased from 11.02 to 22.04 lbs. in three or four months. Some acquired more strength and vigor, without any of the inconveniences of excess of nutrition, while others suffered from all the inconveniences of plethora, until the regimen was changed. The nutritive power of the salt was always most observable in feeble, lymphatic subjects. The experiments would at first seem to support the opinion of those who state that 1 lb. of salt will produce 10 lbs. of flesh; but if the regimen is continued from five to ten months or more, the progressive increase of weight is no longer

observed, a stationary condition ensuing, the blood being now as rich and the nutrition as complete as possible. This fact explains the opposite conclusions arrived at by different observers. The appetite is sometimes found to increase during the first eight or ten days, then to resume its normal condition, and after the first or second month to diminish. The most general and certain effect is the increase of the strength; heat is more generally generated, and the exposure to cold better borne.

"M. Plouviez's experiments upon himself were commenced in May, 1842, when he weighed 165.3 lbs. Beginning with a teaspoonful, he increased it to a table-spoonful (from .16 to .21 oz.), and continued this daily for four months. By the end of June, his strength and weight (176.32 lbs.) had both augmented. By the end of July, he found himself heavy and oppressed, and this feeling increasing, he was bled, the 30th of August, his weight having by this time increased to 186.34 lbs. During September he suspended the use of the salt, and finding, on resuming it again in October, that his head again became oppressed, he was bled a second time. He made no further experiments on himself during 1843-5, during which period his weight continued at 182.93 lbs."

"Resuming the experiment again November 1st, 1846, he took until December 2, from .16 to .185 ounces daily, and from the 3d of December .37 ounces,—his weight increasing to 186.34 lbs. The former symptoms of determination of blood to the head coming on, he was bled on the 28th, and the blood was analyzed."

"He then resumed his ordinary regimen for 66 days, lost 4.4 lbs. in weight, and feeling quite well, was again bled, to obtain blood for a second analysis. From the first analysis, 6.10 of chloride of soda, and 1.5 oxide of iron were found, and in the second 4.4 chloride of soda, and 1.26 oxide of iron. Subsequently in 1847 and 1848 he subjected himself to a similar regimen with similar results, from which he drew the following conclusions. He regards it, 1. As a condiment until it enters the stomach. 2. As reacting through its basis upon the viscus and intestinal canal. 3. As increasing the quantity of chyle by its action upon the elements of the chyme. 4. As an excitant of the intestinal absorbents. 5. As a useful modifier of the blood, by diminishing the proportion of its water. 6. As a principal agent in the solution of albumen and fibrin. 7. As one of the agents tending to produce or increase the globules. 8. As a powerful coadjutor in the act of hæmatosis, without the aid of which the blood does not become reddened in its contact with oxygen. 9. As a valuable auxiliary in the intimate acts of assimilation and deassimilation."

## TRUE GREATNESS.

[By J. L. Bernay.]

## I.

Whose are the names that shall survive the wreck  
 Of ages, and of Time's corroding tooth ?  
 Whose are the deeds shall bear our spirits back  
 To times of freedom, piety, and truth ?  
 Shall it be theirs who to destruction hurled  
 Whole nations, their own lust of power to feed ;  
 Who bent before their sway a prostrate world,  
 Whose madness made the best and wisest bleed ?  
 No ! When the conquerors' names we shout on high,  
 Widows' and orphans' wail will rise and drown the cry.

## II.

Shall it be theirs who sought but rule to gain,  
 And bow'd mankind beneath their ravening power,  
 To whom the destitute appeal in vain,  
 Who waste in dreams ambitious every hour ?  
 Shall it be theirs who fill the statesman's seat,  
 On their own exaltation solely bent,  
 While their whole land with mis'ry's tears is wet,  
 And with fierce wars or civil tumult rent ?  
 No ! When we strive to raise on high their name,  
 A people's cry shall rise, and silence us to shame.

## III.

His shall it be who leaves to man behind,  
 Conceptions vast of truth, of piety ;  
 The mighty echo of whose giant mind  
 Still fills the world with gentlest harmony ;  
 Whose spirit has ascended to the throne  
 Of the Eternal, and learnt wisdom there ;  
 Who bows to virtue and to truth alone,  
 Undazzled by all worldly pomp and glare :  
 When *such* are named, whole nations shall arise,  
 And high exalt their name, and laud it to the skies.

## IV.

And shall these be of but one favored land ?  
 Shall goodness to one spot be limited ?  
 Shall the heart's soil depend upon the sand  
 That girds a country round, shall truth be fed  
 By but one atmosphere, and shall there be  
 A limit to the race of glorious men,  
 Who live to make all countries good and free,  
 All nations friends, and brothers too,—must then  
 Truth, in all climes but one, her task resign,  
 And sighing say, "Alas ! such office is not mine !"

## V.

No ! 'Tis a task to every land assigned,  
 All may perform,—the aged or the youth,—  
 All may attempt to raise the human mind,  
 There *can* be no monopoly of truth !  
 And future times shall reverence them all,  
 No matter of what country or what creed,  
 Whether before Mohammed's shrine they fall,  
 Or, Christ, who deigned for human sin to bleed ;—  
 All lands must reverence the virtuous man,  
 Whether from England sprung, or farthest Hindostan.